Saṅghādisesa 2
Saṅghādisesa 2
The Anatomy of Intention and Bodily Contact in the Vinaya
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The Wilderness Dwelling

Ven. Udāyin invites a Brahman and his wife into his beautifully arranged dwelling. Walking behind them, he rubs up against the wife limb by limb.

The Public Outcry

“They’re shameless, these bhikkhus—immoral, liars! If family wives and daughters go to a monastery, the Sakyan-son monks will molest them!”

THE INCITING INCIDENT: The Buddha formulated the rule not because women are bad, but because bhikkhus sometimes can be.

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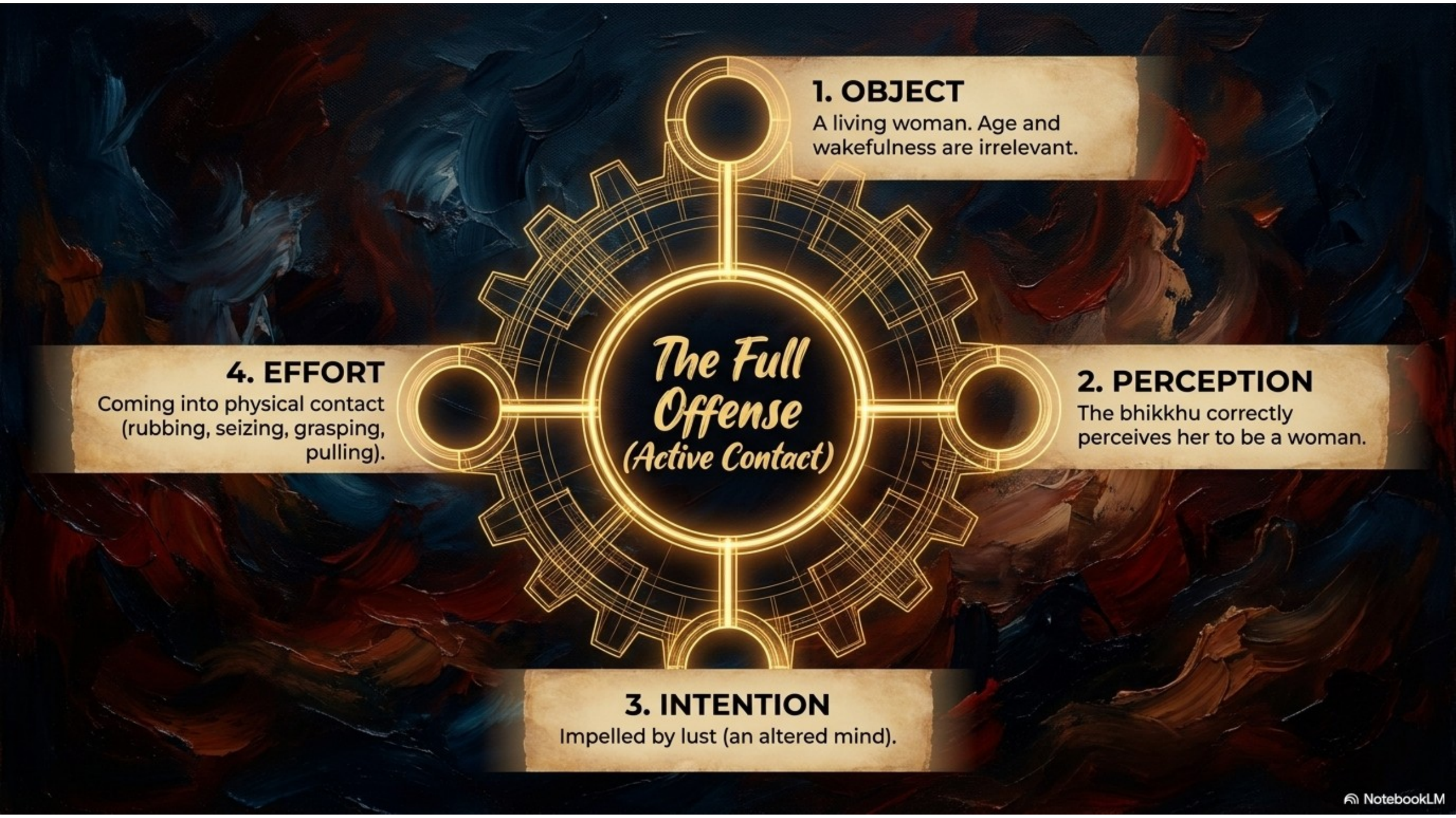
1. OBJECT
A living woman. Age and wakefulness are irrelevant.
2. PERCEPTION
The bhikkhu correctly perceives her to be a woman.
3. INTENTION
Impelled by lust (an altered mind).
4. EFFORT
Coming into physical contact (rubbing, seizing, grasping, pulling).
The Full Offense
(Active Contact)

The Mind's Eye Spectrum

Bhavaṅga (Pure Neutrality)

Affection

e.g., Filial love for a mother/daughter.

Result: Dukkaṭa penalty.

Momentary Attraction

The moment the mind leaves pure neutrality under the influence of desire for the sensation of contact.

Full-Scale Sexual Lust

Impassioned, desiring, a mind bound by attraction.

KEY INSIGHT: The Vibhaṅga dictates that any state of passion fulfills the factor of intention. Even a momentary desire to enjoy physical contact is enough to constitute an 'altered mind.'

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The Taxonomy of the Object

Target Object	Penalty Severity	Key Exceptions
Living Woman	Saṅghādisesa (Full offense)	None
Paṇḍaka / Female Yakkha (Deva) / Intact Female Corpse	Thullaccaya (Grave offense)	Thai folklore warns of female devas causing madness if touched.
Man / Animal / Decayed Corpse / Wooden Doll (Mannequin) / Picture	Dukkaṭa (Minor offense)	Touching the genitals of cattle upgrades the penalty to a Thullaccaya.

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The Five Types of Paṇḍaka (Mv.1.61)

1. The Āsitta
('Sprinkled one')

Sexual desire allayed by bringing another man to climax orally.

2. The Voyeur

Desire allayed by watching others' sexual indiscretions.

3. The Eunuch

One who has been castrated.

4. The Half-Time

A paṇḍaka only during the waning moon (ancient understanding of bisexuality).

5. The Neuter

Born without sexual organs.

LEGAL NOTE: Only types 1 and 2 are allowed full ordination. In the context of these rules, they are legally counted as men, resulting in a Dukkaṭa penalty, not Paṇḍaka.

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The Mitigating Power of Misperception

A — Target: WOMAN

- Correctly perceived as Woman → Penalty: Saṅghādisesa
- Misperceived as Paṇḍaka / Man / Animal → Penalty drops to Thullaccaya

B — Target: PAṆḌAKA

- Correctly perceived as Paṇḍaka → Penalty: Thullaccaya
- Misperceived as Woman / Man / Animal → Penalty drops to Dukkaṭa

C — Target: MAN or ANIMAL

- Misperception has NO effect. → Penalty remains Dukkaṭa

Example: Even if a monk touches a male transvestite believing him to be a woman, the penalty remains a Dukkaṭa.

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The Barrier of Effort Diagram

Monk's Body

Direct Contact (Skin-to-skin OR pushing clothed body) → Saṅghādisesa

The Vibhaṅga linguistic usage treats pushing a clothed body as pushing the body itself.

1st Degree Indirect (Using connected article to touch her body OR hand to touch rope she holds)

→ Thullaccaya

2nd Degree Indirect (Connected article touching connected article)

→ Dukkaṭa

Remote / Environmental (Tossing an object at her, shaking a bridge she sits on) → Dukkaṭa

Woman's Body / Worn Clothing

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Passive Contact: The Burden of Consent

Aim:
Desire to Escape

→ Woman grasps him -> Monk remains still or attempts to leave without consent.

→ **NO OFFENSE**
The Buddha: "Then there was no offense, bhikkhu, as you did not consent."

Aim:
Desire to Partake
(Pleasurable feeling)

→ Makes effort (even rolling eyes/winking) + Detects contact → **Saṅghādisesa**

→ Makes effort + No detected contact → **Dukkaṭa**

→ Makes no effort at all → **NO OFFENSE**
(regardless of contact)

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The Limits of the Rule: Compassion vs. Anāmāsa

The Commentarial Rigidity

Women are classed as *anāmāsa* (things carrying a dukkaṭa penalty when touched).

If a monk's mother falls in a raging river, the commentary forbids grabbing her. He may extend a rope/board, but if she grabs him, he must only let her hold on.

The Modern Vinaya Consensus

Highly respected Vinaya experts reject this absolute prohibition.

Buddhaghosa recommends incurring minor penalties for the sake of compassion (e.g., digging a person out of a hole).

THE VERDICT: There is no offense in touching a woman when the action is based not on lust, but on the pure intention to save her from danger.

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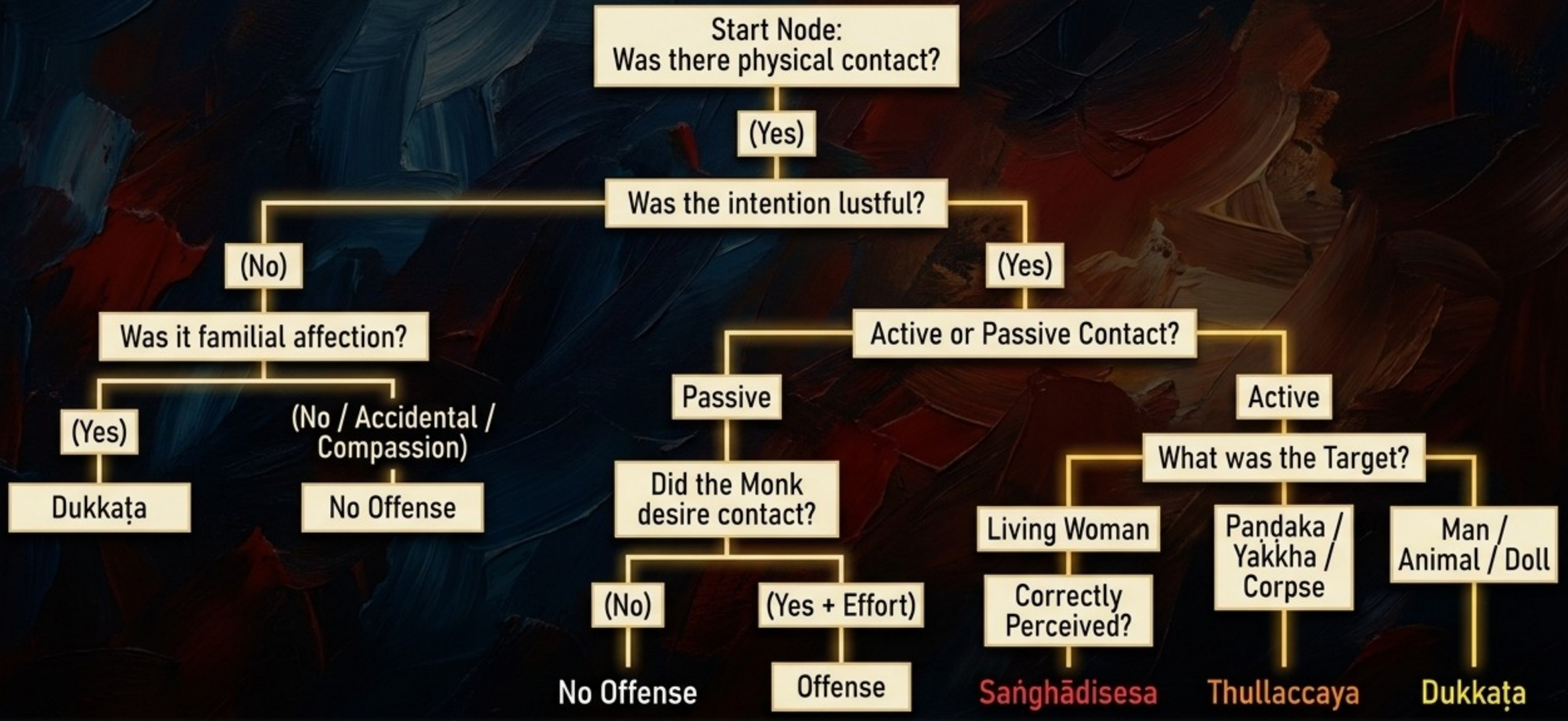
The Cinematic Legal Anatomy Matrix



The rule is not a blanket ban on touch, but a highly sophisticated matrix of intention, effort, and consent.

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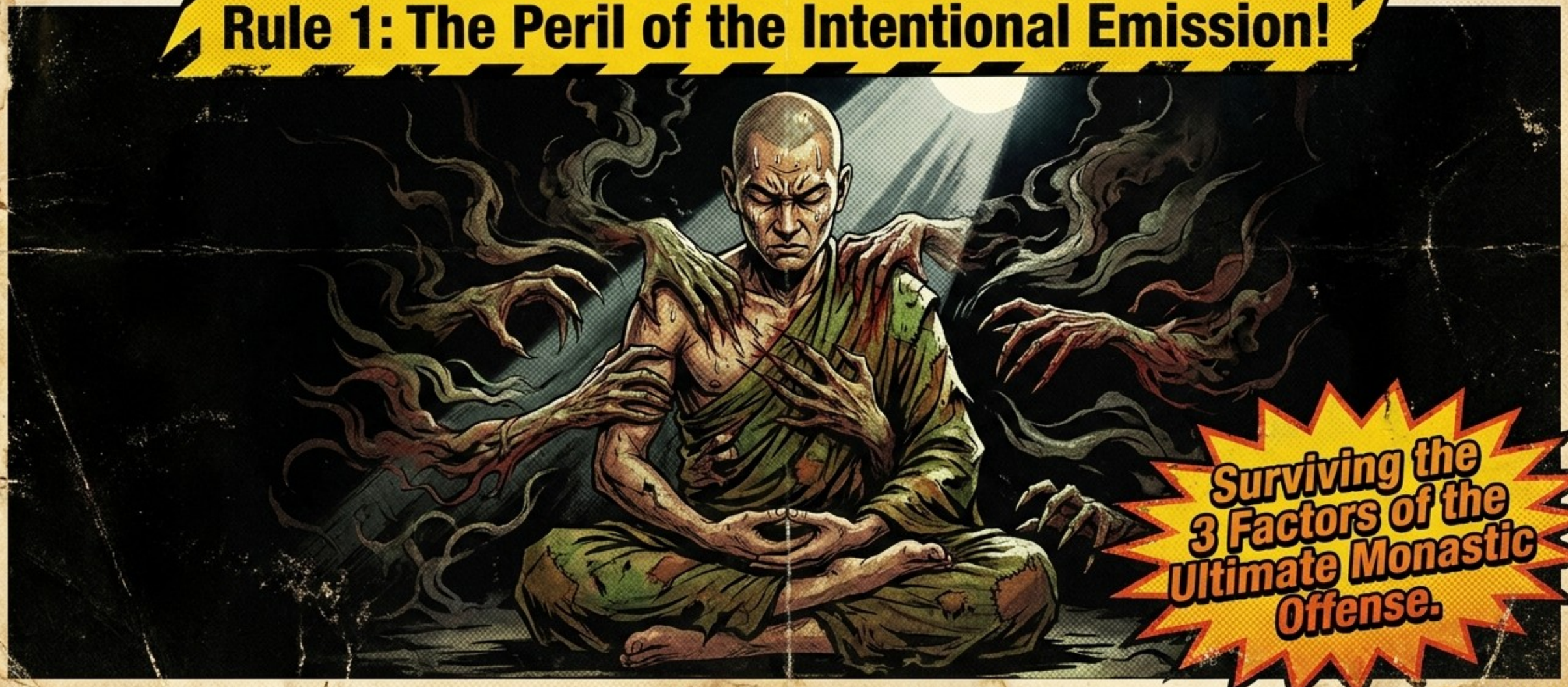
THE SAÑGHĀDISEṢA PROTOCOL

Rule 1: The Peril of the Intentional Emission!



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Field Dossier

The Symptom: Ven. Seyyasaka's dissatisfaction with the celibate life led to a wretched, vein-covered physical state.

The Fatal Advice: Ven. Udāyin prescribed a reckless cure: "Eat, sleep, and bathe as you like... when lust assails the mind, emit semen having attacked with your hand."

The Result: Seyyasaka achieved a miraculous physical recovery—but committed a devastating ethical breach.

The Discovery: Fellow monks deduced the truth when they asked: "Do you emit semen having attacked with the same hand you use to eat the gifts of the faithful?" This forced the Buddha to lay down Rule 1.

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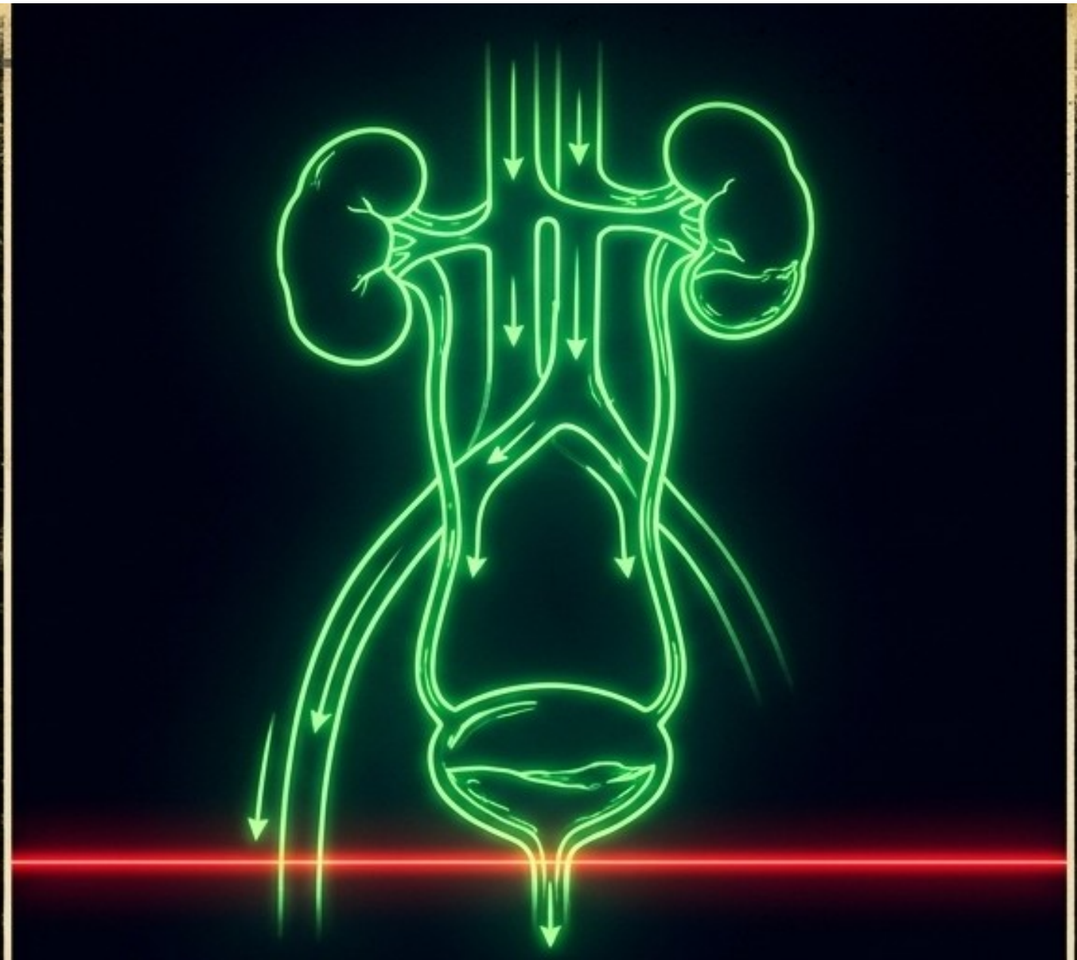
RESULT: Emission of semen.
INTENTION: Deliberate aim.
EFFORT: Physical act.
SAṄGHĀDISESA:
Full Offense.
(Requires immediate & subsequent Community intervention).
WARNING: DANGER OF PARTIAL LOCK
If only INTENTION + EFFORT lock into place (but no Result occurs), it triggers a THULLACCAYA (Grave Offense).

THE VIBHAÑGA STANDARD

10

The ancient Indian medical diagnostic of “10 colors of semen” is strictly irrelevant. Color and quality do not matter.
Because the rule focuses on seminal fluid,
vasectomies do not prevent the offense.



THE URINARY TRACT BOUNDARY

THE COMMENTARY’S VERDICT

The act is finalized when the fluid makes the whole body shake, is released, and descends ind descends into the urinary tract.

THE DANGER ZONE: Once the fluid hits the urinary tract, it has **“fallen from its base.”** The process is **physically irreversible.** Pinching the anatomy to prevent exit is utterly futile—the offense is permanently locked in.

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THE DOCTRINAL CLASH

The Commentary's Attempt: Tried to limit "intention" strictly to pure enjoyment (Pleasure/Fun).

The Canon's Reality: The Vibhaṅga stands firm. ANY of these 10 motives fulfills intention. Deliberate aim to cause the emission is the only metric that matters, regardless of the underlying impulse.

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CASE 01: INTERNAL

Effort directed at one's own living body.

CASE 02: EXTERNAL

Effort directed at animate or inanimate objects (e.g., rubbing against a bed, inserting into sand).

CASE 03: COMBINED

A synthesis of Internal and External objects.

CASE 04: AIRBORNE

Shaking the pelvis in the air or stretching the body to induce arousal.

The compilers of the Vibhaṅga designed these definitions to be inescapable. They meant to cover every imaginable physical attempt.

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THE BATTLE OVER THE ANATOMY

The Vibhaṅga / Canon

- Definition: Effort can be on ANY object or body part if the ultimate aim is emission.

- Precedents: Warming the belly, rubbing a preceptor's back, getting thighs massaged.

STATUS: SUPREME LAW.

The Commentary

- Definition: Added a rogue, unwritten sub-factor demanding the effort MUST directly involve the monk's own penis.

- Precedents: Attempts to rewrite or invalidate historical cases that don't fit this narrow definition.

STATUS: REJECTED.
The extra factor directly contradicts the Canon and cannot stand.

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Incident Report: 01

File Name: The Sleeping Novice

The Event: A monk grabs the anatomy of a sleeping novice. Semen is emitted.

The Ambiguity: The ancient text does not specify whose semen was emitted.

The Deduction: If it was the monk's, the rules contradict themselves. But if rules contradict themselves. But if it was the novice's, the monk only receives a minor offense (Dukkaṭa) for lustful contact.

The Verdict: This case proves Rule 1 strictly applies to making oneself emit. Causing someone else to emit falls under different jurisdiction.

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Incident Report: 02

File Name: The Consent Ambush

The Trap: A woman approaches a monk and offers to bring about the emission by attacking with her hand. The monk does not move; he simply allows her to proceed.

The Defense: “I made no physical effort. I just lay still.”

The Ruling: SAṄGHĀDISESA.

The Lesson: Lying still is not a legal defense. Acquiescing mentally while allowing the physical act to happen fully triggers the ‘Effort’ factor. In the jungle of the mind, consent IS effort.

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THE VISUAL LOOPHOLE (LINE OF SIGHT)

The Question: Can you commit the ultimate offense purely with your eyes?

The Answer: NO. Staring lustfully—whether at a woman, an animal, or a modern pornographic photograph—resulting in emission lacks the physical bodily effort required to trigger Rule 1.

The Catch: You do not escape the Community. Staring lustfully earns a separate, automatic Dukkaṭa (minor offense) regardless of intention or result.

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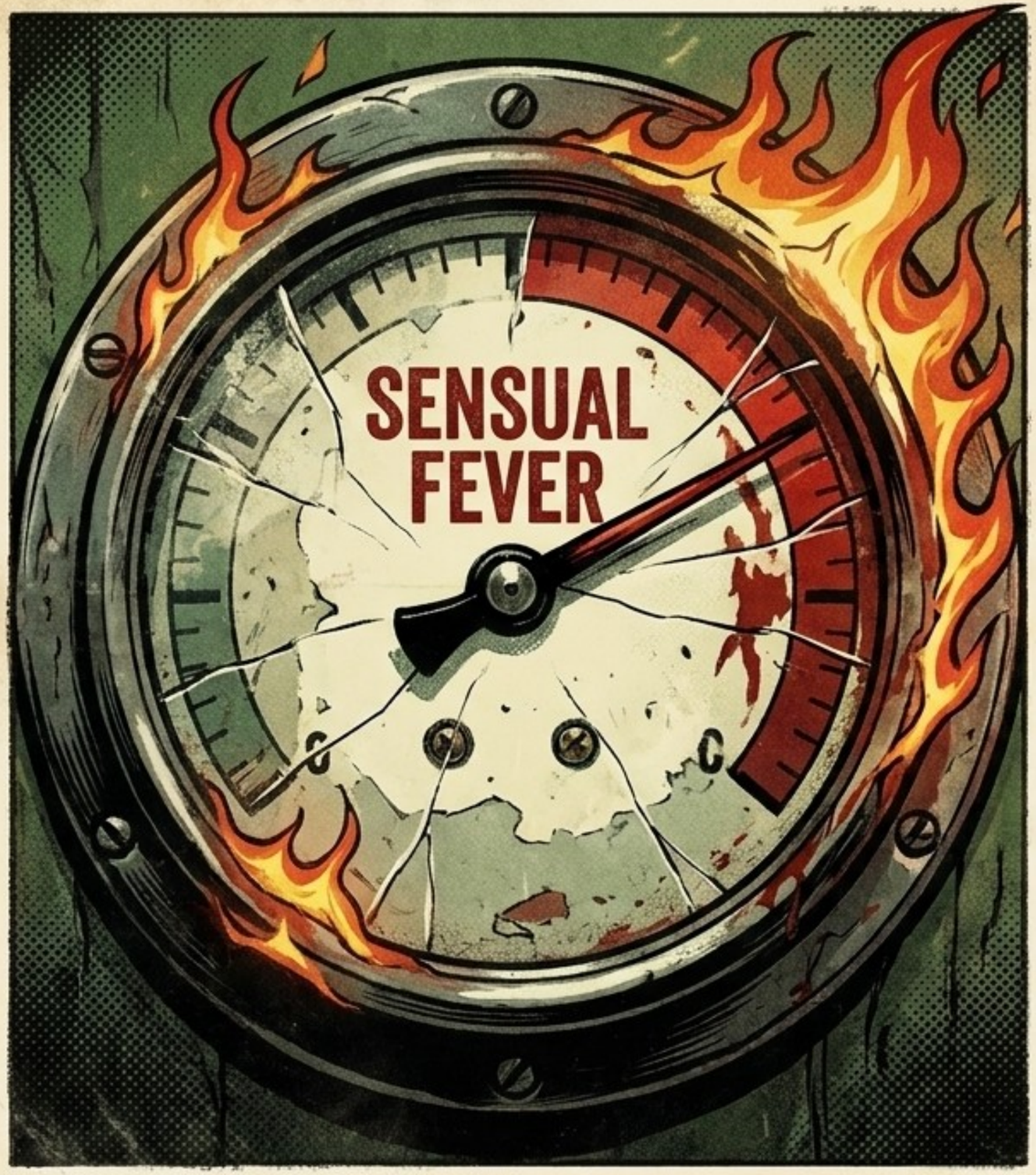

THE FRICTION TRAP

A monk with fat thighs develops an erection simply from the friction of walking.

The Protocol: If desire arises, he must instantly stop and contemplate the foulness of the body to purify the mind.

The Consequence: Continuing to walk with the intent to emit triggers a Thullaccaya (Grave Offense) simply for moving his legs.

THE WET WOOD SIMILE (MN 36)

The Buddha's Warning: Trying to find Awakening while harboring sensory fever is like trying to start a fire by rubbing an upper fire-stick into wet, sappy wood. "The man would reap only his share of weariness and disappointment."

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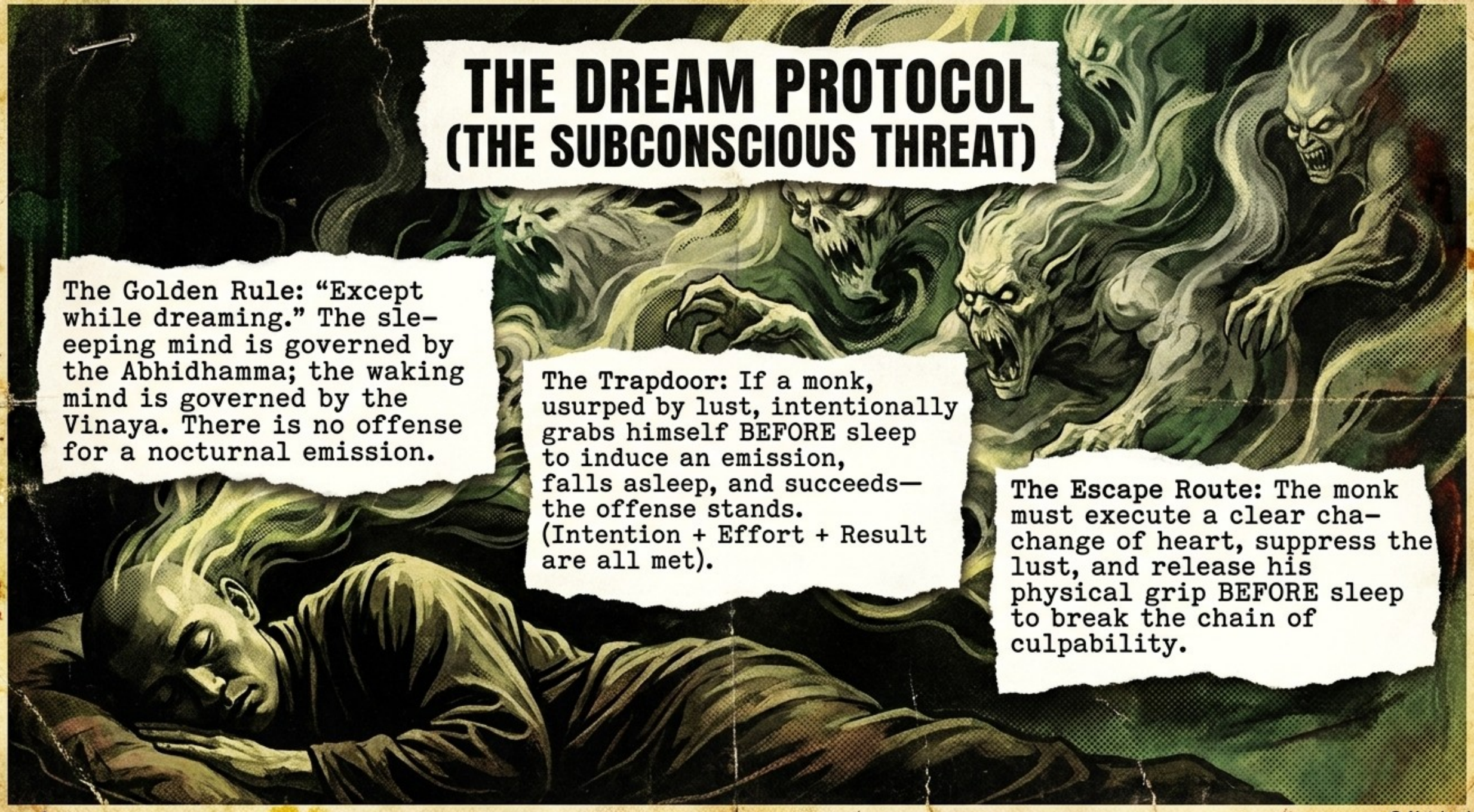
THE DREAM PROTOCOL
(THE SUBCONSCIOUS THREAT)



The Golden Rule: "Except while dreaming." The sleeping mind is governed by the Abhidhamma; the waking mind is governed by the Vinaya. There is no offense for a nocturnal emission.

The Trapdoor: If a monk, usurped by lust, intentionally grabs himself BEFORE sleep to induce an emission, falls asleep, and succeeds—the offense stands. (Intention + Effort + Result are all met).

The Escape Route: The monk must execute a clear change of heart, suppress the lust, and release his physical grip BEFORE sleep to break the chain of culpability.

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SAFE HARBOR
(WHEN IS A MONK CLEAR?)
Accidental: Unexpected triggering while merely toying for the pleasure of contact.
Unconscious Effort: Occurring in a semi-conscious state before fully waking up.
Unconscious Result: Being deeply engrossed in applying medicine to a sore and failing to realize an emission is imminent.
Alternate Motive: Grabbing the anatomy upon waking specifically to prevent a spontaneous ejaculation from soiling robes or bedding (not aiming to CAUSE it).
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THE VERDICT & THE PENALTY

Saṅghādisesa means "involving the Community in the initial and subsequent acts."

Step 1: The Breach. Result + Intention + Effort are locked.

Step 2: The Initial Act. The Community is summoned. Offender undergoes mānatta (penance) and parivāsa (probation).

Step 3: The Subsequent Act. The Community monitors the penalty, reimposes it if failed, and officially lifts it upon completion.

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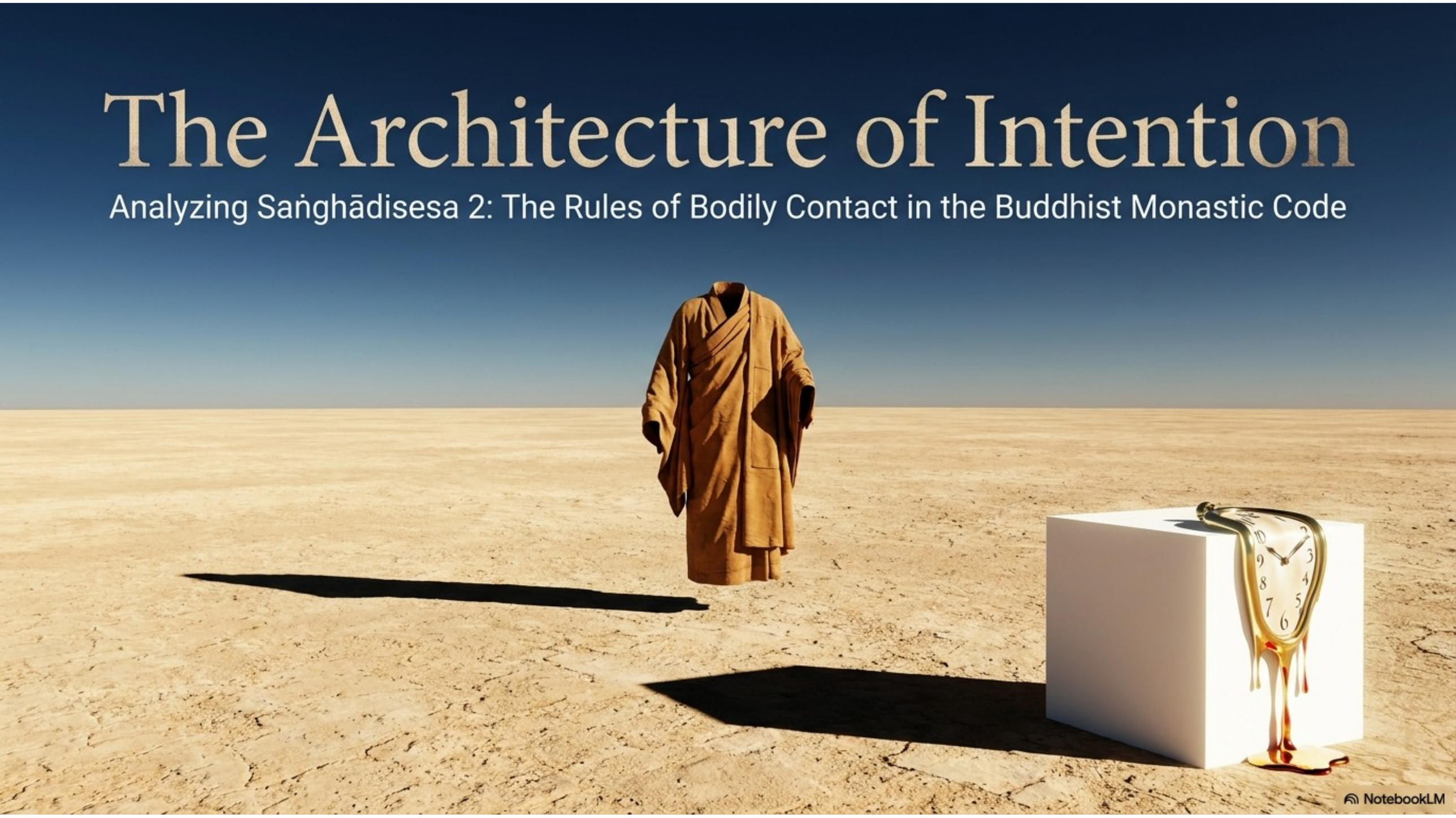
The Architecture of Intention

Analyzing Saṅghādisesa 2: The Rules of Bodily Contact in the Buddhist Monastic Code



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The Setting
Ven. Udāyin lived in a beautiful wilderness dwelling. A brahman and his wife visited to admire its pristine perfection.
The Transgression
Coming up from behind, Ven. Udāyin rubbed up against the brahman's wife limb by limb.
The Fallout
The brahman was horrified by his wife's revelation, sparking public outrage against the "shameless" bhikkhus.
The Buddha formulated the rule not because women are bad, but because bhikkhus sometimes can be.
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Should any bhikkhu, overcome by lust, with altered mind, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.
Active Contact
The bhikkhu initiates
Passive Contact
The bhikkhu is the object
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The Four Pillars of an Active Offense
A full Saṅghādisesa offense requires all four factors present simultaneously.
Altering any single factor shifts the penalty.
1. Object
A living woman (even one born on that very day).
2. Perception
The bhikkhu correctly perceives her to be a woman.
3. Intention
Impelled by lust or an altered mind.
4. Effort
Coming into physical contact.
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Saṇghādisesa (Full Offense): Living Woman.
Thullaccaya (Grave Offense): Paṇḍaka*, Female Yakkha/Deva, Dead Woman (intact orifices).
Dukkaṭa (Minor Offense): Man/Boy, Wooden Doll/Picture, Male/Female Animal, Dead Woman (decomposed).
The Perception Shift
Misperceiving a woman as a paṇḍaka = Thullaccaya
Misperceiving a paṇḍaka as a woman = Dukkaṭa
Misperceiving a man or animal = Always a Dukkaṭa
*Paṇḍaka: Encompasses 5 types (sprinkled ones, voyeurs, eunuchs, half-time paṇḍakas, and neuters). All yield a grave offense.
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Factor 3: The Psychology of Intention (Altered Mind)

The Neutral State

The mind rests in *bhavaṅga* (pure neutrality).

The Disruption

The mind is "altered" the exact moment it leaves neutrality under the influence of passion.

Commentarial View: Requires parsing 11 mutually exclusive types of lust (e.g., lust for intercourse vs. lust for contact).

Vibhaṅga View: ANY state of passion fulfills this factor.

Insight: Passion needn't be full-scale sexual lust. A momentary, overwhelming desire to enjoy the sensation of physical contact is enough.

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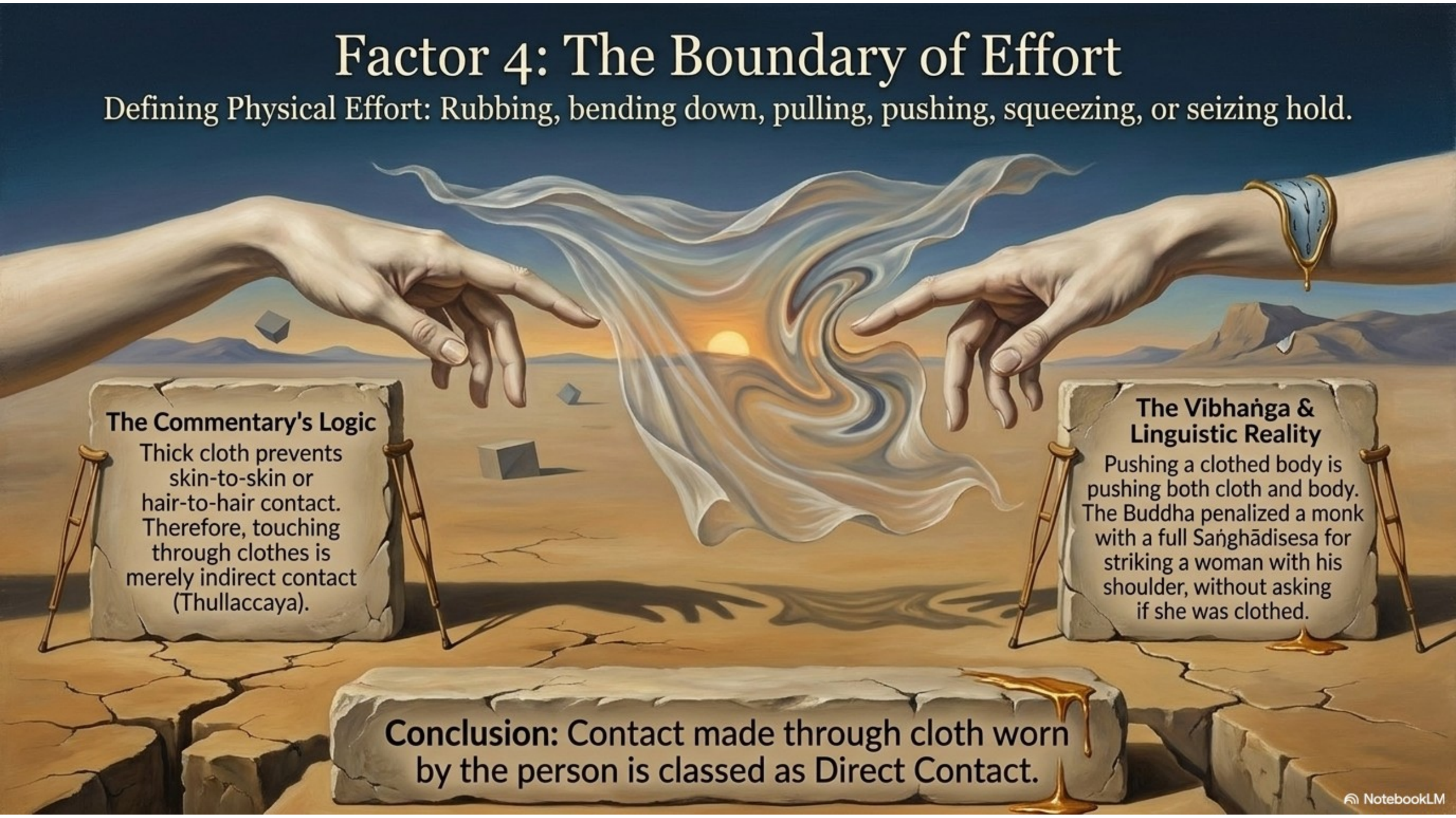
Factor 4: The Boundary of Effort

Defining Physical Effort: Rubbing, bending down, pulling, pushing, squeezing, or seizing hold.



The Commentary's Logic

Thick cloth prevents skin-to-skin or hair-to-hair contact. Therefore, touching through clothes is merely indirect contact (Thullaccaya).

The Vibhaṅga & Linguistic Reality

Pushing a clothed body is pushing both cloth and body. The Buddha penalized a monk with a full Saṅghādisesa for striking a woman with his shoulder, without asking if she was clothed.

Conclusion: Contact made through cloth worn by the person is classed as Direct Contact.

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The Anatomy of Indirect Contact

Degree 1: Body to Body-Connected
e.g., His hand touches a rope she is holding.
Penalty: Thullaccaya

Degree 2: Body-Connected to Body
e.g., A flower he holds brushes her arm.
Penalty: Thullaccaya

Degree 3: Body-Connected to Body-Connected
e.g., A flower he holds touches a basket she holds.
Penalty: Dukkaṭa

Degree 4: Environmental / Tossing
e.g., Tossing a flower at her, or shaking a bridge she stands on.
Penalty: Dukkaṭa

Missed Effort
Making a squeezing motion in the empty air near her body = Dukkaṭa.

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Passive Contact: The Architecture of Receiving

1. Agent: Woman or Paṇḍaka.
2. Agent's Effort: Rubbing, pulling, squeezing, etc.
3. Bhikkhu's Aim: The desire to partake vs. the desire to escape.
4. Bhikkhu's Effort: Even slight movements (winking, rolling eyes) count as effort.
5. Result: Does the bhikkhu detect the contact?

The Ultimate Pivot: The entire legal framework of passive contact hinges entirely on Variable #3: The Aim.

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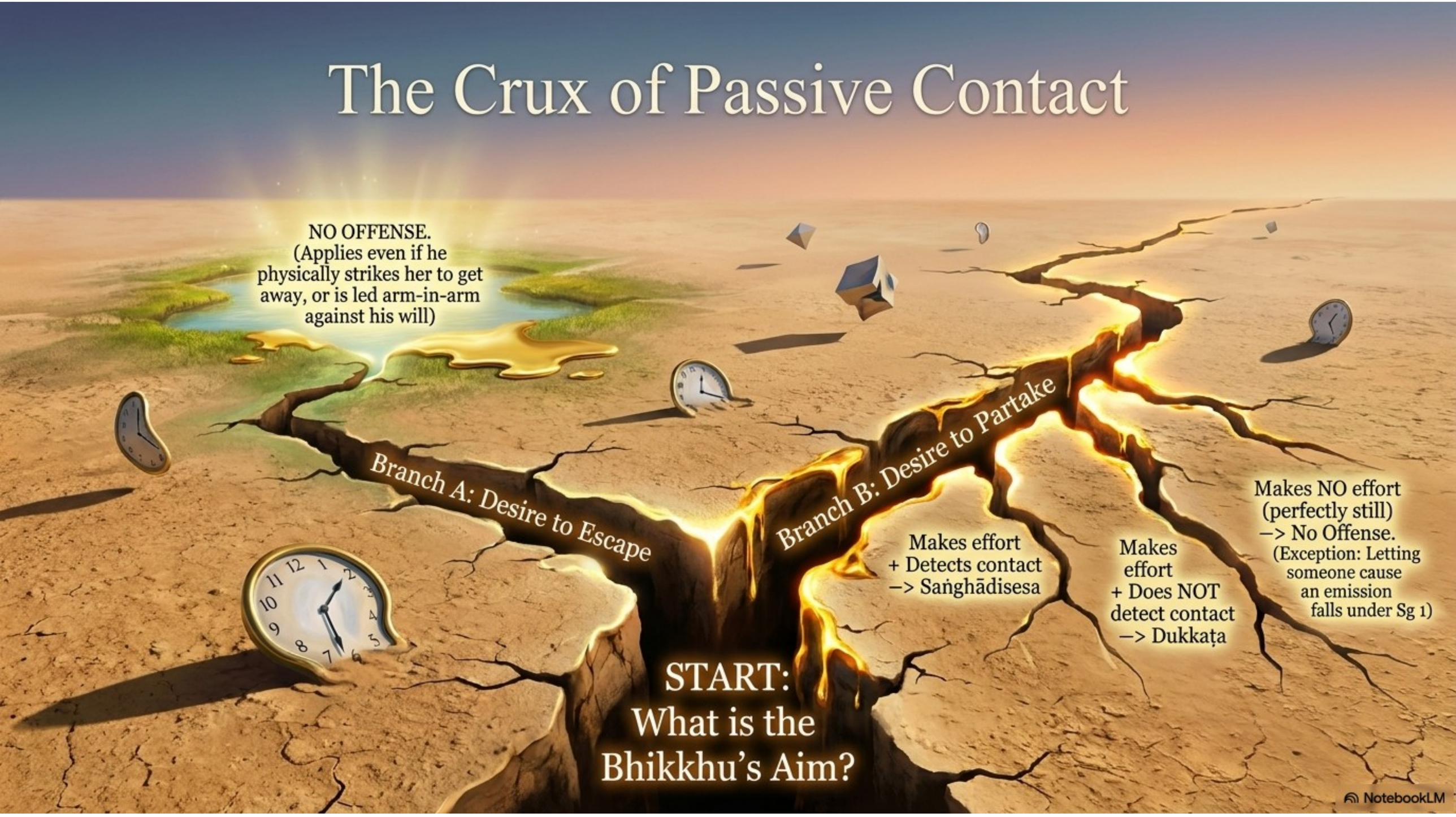
The Crux of Passive Contact



The Grand Matrix of Transgressions

The Realm of Non-Offenses

Unintentional: Accidental touch (e.g., while receiving food in a bowl).

Unthinking: Startled reaction (e.g., pushing someone away instinctively).

Unknowing: Unaware of gender (e.g., touching a tomboy thought to be a boy, or touched while asleep).

Unconsenting: Against one's will (e.g., led away by a crowd).

The River Rescue Debate (Anāmāsa)

Commentary: Women are *anāmāsa* (forbidden to touch). If a mother is drowning, a monk may only extend a board. He must not grab her.

Vinaya Experts: Compassion supersedes this. Touching a woman to save her life—devoid of lust—is an exception permitted by the spirit of the law.

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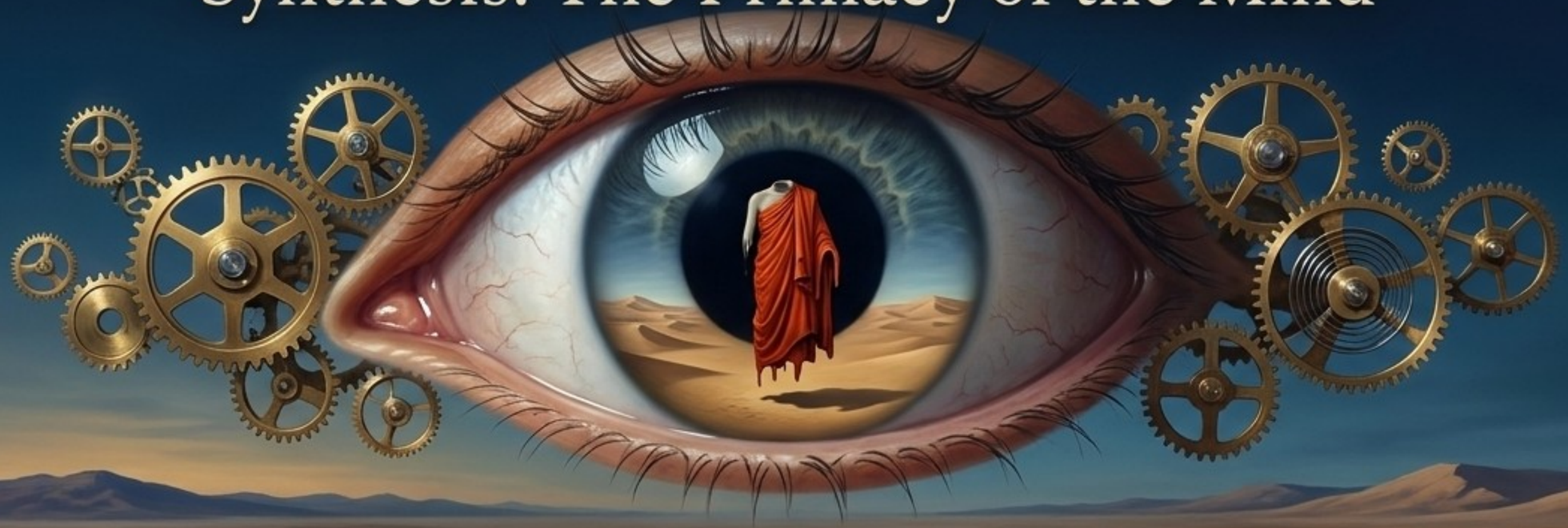
Synthesis: The Primacy of the Mind



Synthesis: The Primacy of the Mind

Physical action is meaningless without intention.

The Vinaya rules meticulously classify corpses, cloth thickness, and degrees of bodily separation.
Yet, this exhaustive physical taxonomy ultimately hinges on a single, invisible pivot: The Mind.

Whether initiating or receiving, karmic and legal weight relies entirely on the presence of
lust versus the desire for escape or pure compassion.

The law is rigid, but intention is the ultimate arbiter of reality.

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